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Bourne, Francis

The new social order

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[1918]

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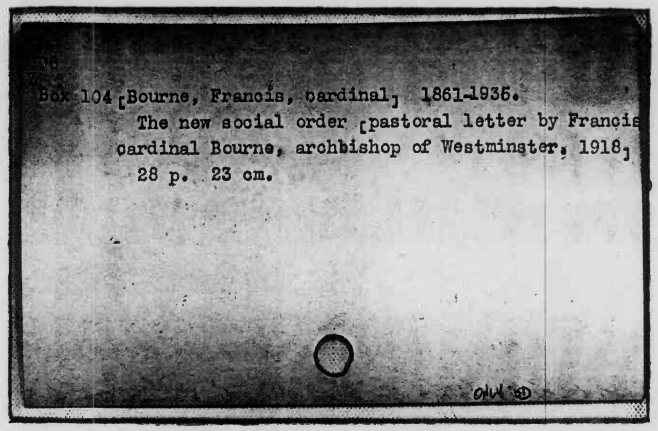
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cardinal Bourne, archbishop of Westminster. 1918]
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THE NEW SOCIAL ORDER

THE NEW SOCIAL ORDER

PASTORAL LETTER

By

Francis Cardinal Bourne

Archbishop of Westminster

1.

THE times through which we are passing are fraught with anxiety of every kind. It is not necessary to gaze upon the conflict of nations which afflicts the world to find matter of serious concern. At home, in our own midst, there are signs of trouble and disturbance, only very partially revealed in the public Press, but well known to those in authority, which portend the possibility of grave social upheaval in the future.

It is admitted on all hands that a new order of things, new social conditions, new relations between the different sections into which society is divided, will arise as a consequence of the destruction of the formerly existing situation. In this transformation, which will be for better or worse, the Catholic Church has her own special duty to perform, and her own part to play.

What is that part to be in our own nation, and in the Empire?

Before we answer this momentous question it is important that we should understand how the present conflict has arisen, and endeavour to trace its causes, summarily at least, far beyond the events of the summer of 1914.

We may in this summary consider first the principles which in the main governed the various classes of this nation, and of other Christian nations, in their dealings with one another, prior to the religious disruption of the sixteenth century. Men then, as now, desired to make their way in life: they entered into competition with one another: they were prone, then as now, to yield to temptation, to over-reach or to deal unfairly with their fellows. But the good and well-disposed had a guide, the self-seeking found a check, in the accepted principles that environed them. Competition in trade or industry, perfectly legitimate in itself, had yet so to be co-ordinated that the right of the individual worker to a true human existence should not be made dependent upon the unrestricted gain of him for whom he toiled, nor the interests of the community sacrificed to the aggrandizement of the successful individual. And before the minds of all—peasant, labourer, manual worker, tradesman, land-owner, professional man, titled peer of the realm, and Sovereign of the Kingdom—there was ever present the certainty of a complete account to be one day rendered to a Just Judge, the Maker of rich and poor alike.

These principles of Christianity have remained

deeply imbedded in the mind and heart of the English people. They have influenced for a long space, and still influence to some extent, instinctively rather than consciously, the legislation of this country. But with the gradual disappearance of the authority which alone could enforce and give sanction to them, those who still follow these principles very often do not know why they do so, neither can they give an answer should their validity be challenged.

Thus gradually and almost imperceptibly a new relation of society came into being; and men and women, of high aim and of avowedly Christian belief, came to be dominated by ideas which had no ground in, or dependence upon, any Christian principle. Those who have studied the matter in detail have told us at length of the terrible conditions existing in this country less than a hundred years ago, in which conditions all thought of the rights of each individual soul or of the community as a whole was obliterated, and men felt no qualms about the practical enslavement and degrading impoverishment of multitudes in order that a few might possess and command the resources of almost unrestricted wealth. Desire of gain at all cost, without reference to the consequences thereby entailed upon vast numbers of the nation, became a ruling principle. The true end and purpose of existence were forgotten; the right of the individual received little thought; the interests of the community were sacrificed to the exaggerated

well-being of the few. Wealth and material prosperity to be obtained by those who were able to attain them were a sufficient object for this life. In too many cases any higher aim was deliberately excluded or regarded as so problematical as to be undeserving of serious thought. An enormous development of trade took place. On the surface there was prosperity which seemed to admit of no limit or setback, and our teachers of even only forty years ago told us complacently that the economic system and development of England were of a very perfect kind, and worthy of imitation by less enlightened and less progressive nations.

Other nations had been learning the lesson—notably the confederation of nations which is now our chief enemy. With the thoroughness of purpose and scientific determination that characterize her, Germany has sought a world-wide predominance by setting boldly and consistently before herself those materialistic aims which for too long deluded and misled our English people. She desires "her place in the sun"; and, as might was only too often right in the industrial struggles within the limits of our own people, so, imbued with the same principles, happily to an increasing extent now discarded among us, she claims that might is right in the world domination for which she is now struggling to her doom.

Happily, do we say, are those false principles being discarded among us: for, were is not so, the future of our peoples would be as overcast as is the

future which the economic lusts of our enemies are bringing rapidly upon them.

The last thirty years have shown a surprising return to saner doctrines and sounder principles in the teachings of our economists, and in the practice of our people, a return all the more astonishing because it has been instinctive rather than logical and has little definite relation to religious teaching. God has watched over us in this respect, in spite of all our national sins and shortcomings, as He has so often done in the history of the past. Youthful ardour, self-sacrifice in face of common danger, recognition of the rights of all who do their part in the nation's struggles, no less than the compelling necessity of the moment, have led the peoples of the Empire to an abandonment of materialistic aims, and to a giving up of desires based purely on the present life, which would have seemed incredible not so many years ago.

But in every mind the cry is insistent. "The war will one day end. What then? What is the future of our country to be? Are all our sacrifices to go for nothing? Is our world to be a truer, a better, a happier place than it was before?" We proclaim loudly that we are now fighting not so much against the German people as against the principles which have impelled them to wage an unjustifiable war. We have to be on our guard lest those same principles, the desire of power and gain at the cost of the moral law, should reassert their sway in our own national and social life.

Such desire once led us into practices at which the conscience of the nation now revolts. That re-awakened conscience has been strengthened by the dread happenings of this war; and to some extent—though, alas! not wholly—these evil principles have been exorcised.

In making these comments on the order of things which too long prevailed in England, it is in no way necessary, nor would it be right, to impute conscious injustice to those who upheld and perpetrated the wrongs that all now regretfully recognise. Just as there must be countless numbers in Germany to-day who would condemn with the same execration as we do the crimes of which their rulers are guilty, could they only gaze upon them from the same point of view from which we contemplate them, so, when a false social and political economy still held unrestrained sway in England, many god-fearing and honourable men were the unwitting accomplices of a system which had blinded and mastered them.

It is not then in any spirit of censure, either of master or servant, or of capitalist or workman, of employer or trades-unionist—not with any desire to blame either the past or the present—but solely to prepare for and safeguard the future, that we venture to approach the problem that we are placing before you to-day.

What is that future to be—how is the social and political order to be reconstructed among us?

There are some, a small minority as yet, but with increasing influence, who are proclaiming a policy of despair. They have looked, they will tell us, in various directions for a solution of the problem in vain. Those who in this country are the official representatives of religious teaching have failed—so these despairing voices assure us—to give any coherent answer to their questions. Thus they are compelled—again it is their voice that speaks—to the unwelcome conclusion that the existing relations of society are incapable of being remedied, and that things cannot be worse than they are at the present time. Let then, they proclaim, the existing order be overthrown and destroyed in the hope, baseless or well-founded, that out of the chaos and destruction some better arrangement of men's lives may grow up. It is the policy of which we see the realisation and the first-fruits at the present time in Russia.

The vast majority of our people are held back, if not by religious motives, at least by their inborn practical sense, from suicidal projects of this kind. They feel keenly the inequalities and the injustices which too often affect their lives. They also are conscious that, for the most part, the leaders of public thought, religious, moral, or political, have failed to make any real attempt to solve the problems that confront and afflict them.

In this turmoil of uncertainty, in this longing for teaching and guidance, what is the place of those to whom God has given, and who have ac-

cepted the fullness of the Divine Revelation under the authority of the Church of Jesus Christ?

Will their voice be heard if, amid the clamour, it be upraised?

If they be heard, have they a real message to deliver?

2.

There can, we think, be no doubt at all as to the readiness of our countrymen to listen to the teachings of the Catholic Church if an opportunity can be given to them of knowing what that teaching is. Their attitude towards the Church is rapidly ceasing to be one of indifference. Widespread interest is shown in our doctrines and practices, especially in all that we may say about the grave dangers that now threaten the world.

The very circumstances, too, of the war have brought hundreds of thousands of Englishmen into new and closer contact with the Catholic Church. British soldiers in Belgium and France have been profoundly affected by all that they have seen of her influence in those countries.

They are impressed with a new sense of the reality of religion. They observe its effectiveness in the face of danger and death; its power to heal, tranquillize and uplift; the definiteness and uniformity of Catholic teaching. In England, too, many have adopted Catholic emblems, beliefs and practices which before the war would probably have repelled them. The message of war-

shrines, crucifixes and rosaries, finds an echo in the heart of the people, a stirring, it may be, of the old Catholic tradition, never wholly obliterated. Belief in the efficacy of prayers for the dead is becoming more frequent; and it is dawning upon many that their choice must be between the religion of Catholics and no religion at all.

Again, social reformers of every school are turning more and more to Catholic tradition for their inspiration; and even in the aspirations and demands of extremists we may often discern that belief in the value of human personality, that insistence upon human rights, that sense of human brotherhood, and that enthusiasm for liberty which are marked features of Catholic social doctrine.

Another cause has been at work to remove the prejudices of former days. During the war Catholics, many of them suffering hitherto from a certain shyness and isolation, have been brought into intimate contact with the rest of the nation. The shouldering of common burdens, daily association with others in the manifold works of relief and organisation, comradeship in the army, and cordial co-operation at home, have conduced to mutual respect and dissipated the old atmosphere of suspicion.

It was perhaps inevitable that this growing sympathy with Catholic ideals should have irritated that small but noisy section of fanatics who are always ready to play upon the fears of the

credulous or to re-echo those "no Popery" cries which we in common with all men of right feeling, would very readily forget. At a moment when national unity is of vital importance, these people are seeking to stir up popular resentment against a loyal section of the population, regardless not only of justice and charity, but of the effect which such bigotry cannot fail to have upon the Catholics of other nations whose good-will we desire to retain.

With such calumniators as these, appeals to reason and justice appear to be unavailing. But they and the Press which represents them are, we think, discredited by the bulk of the nation, to whose sense of fair play we confidently appeal. And indeed, we only refer here to the anti-Catholic agitation because it is an indirect evidence of that growing popular sympathy with Catholic ideals which has, by re-action, stirred it to life.

Our concern, at the moment, is not with exclusively Catholic interests, but with those common problems of national importance which have recently become so acute. It is a moment when all Catholics should reflect very seriously upon their duties as citizens and upon that special contribution to the common welfare which they are enabled to make as representatives of an age-long and world-wide tradition. The Catholic Church has helped to bring social order out of chaos in times past; many of our countrymen feel that her help is much to be desired in the coming reconstruc-

tion. They recognise, for instance, that she is able to combine social stability with liberty, and thus to avoid the calamities both of anarchy and tyranny, into one or the other of which this country might easily drift.

It is well for us to recall that the present social dislocation has arisen precisely because the teaching of the Catholic Church had been forgotten.

In the 16th century England broke away from the religious unity of Europe. The popular faith was violently ousted, and the spiritual authority of the Pope rejected. In course of time religious individualism gave place to religious indifference, and the twentieth century found the bulk of the people in this land frankly uninterested in church or chapel.

But the old Catholic social ideals and practices had also vanished, and here, too, a fierce individualism produced disastrous consequences. England came under the dominion of a capitalistic and oligarchic *régime,* which would have been unthinkable had Catholic ideals prevailed, and against which the working classes are now in undisguised revolt.

Capitalism began really with the robbery of Church property in the 16th century, which threw the economic and social advantage into the hands of the land-owning and trading classes. The Industrial Revolution in the 18th century found England already in the hands of the well-to-do classes. Since then the effect of competition un-

controlled by morals has been to segregate more and more the capitalist from the wage-earning classes, and to form the latter into a "proletariat," a people owning nothing but their labour power and tending to shrink more and more from the responsibilities of both ownership and freedom. Hence the increasing lack of self-reliance and the tendency to look to the State for the performance of the ordinary family duties.

The English oligarchic spirit took its rise from the same sources as English capitalism, and by the beginning of the 20th century was closely bound up and dependent on it. The territorial oligarchy had by then thoroughly fused with the commercial magnates, and the fusion had produced plutocracy. While the Constitution had increasingly taken on democratic forms, the reality underlying those forms had been increasingly plutocratic. Legislation under the guise of "social reform" tended to mark off all wage-earners as a definitely servile class. The result, even before the war, was a feeling among the workers of irritation and resentment, which manifested itself in sporadic strikes, but found no very clear expression in any other way.

During the war the minds of the people have been profoundly altered. Dull acquiescence in social injustice has given way to active discontent. The very foundations of political and social life, of our economic system, of morals and religion, are being sharply scrutinized; and this not only by a

few writers and speakers, but by a very large number of people in every class of life, especially among the workers. Our institutions, it is felt, must justify themselves at the bar of reason: they can no longer be taken for granted.

The army, for instance, is not only fighting, it is also thinking. Our men have gained immensely in self-respect, in personal discipline, in a wider comprehension of national and social issues. They have met and made friends with members of other classes and occupations. Many for the first time in their lives have been properly fed and clothed, have learnt the pleasure and health that come from an out-door life, have realised what it means to belong to a body with great traditions. They have learnt the characteristic army scorn for the self-seeking politician and empty talker; they have learnt the wide difference between the facts as they have seen them and as the daily Press reports them; and they have learnt to be suspicious of official utterances and bureaucratic ways. Above all, they have faced together hardship, pain and death; and the horror of their experience has forced them back on to forgotten religious instincts. And the general effect of all this on the young men who are the citizens of "after the war" is little short of revolutionary.

A similar change has taken place in the minds of our people at home. The munition workers, hard working but overstrained by long hours and heavy work, alternately flattered and censured,

subjected sometimes to irritating mismanagement, and anxious about the future, tend to be resentful and suspicious of public authorities and political leaders. They, too, are questioning the whole system of society. The voluntary war-workers, again, have had their experience widened: not only are many of them doing useful work for the first time in their lives, and doing it well, but they are working in companionship with and sometimes under the direction of those with whom they would not, in normal times, have dreamt of associating. They are readjusting their views on social questions.

There is, in short, a general change and ferment in the mind of the nation. Few suppose that after the war the social order will automatically adjust itself. Most realise that we must make a combined and determined effort to right it.

It is here that Catholic guidance, if offered with understanding and sympathy, is likely to commend itself. But this means that Catholics must clear their own minds of prejudice, and must deliver not their own message but the message of the Catholic Church. If their minds are formed in accord, for instance, with the great Encyclicals of Leo XIII, they will seize the opportunity with courage and with a great trust in the people, and a still greater trust in God. They will work for social stability and liberty, for justice and charity, and help to draw together in national unity the sundered and embittered classes.

The Catholic principles of social reform cannot

fail to commend themselves to the millions of men and women in this country, in whom a passion for social righteousness has been stirred: who, in the shock of war, have discovered and have revolted at the social unfairness which has prevailed for so long.

Is it surprising that these people, suddenly awakened to the un-Christian features of our civilization, should in their zeal for reform and their consciousness of power, be tempted to root up the wheat with the tares? If some of them, cut adrift as they have been from Christian influences, are suspicious of all religious, as well as all political, organizations, our task must be, not to denounce them as impious revolutionaries, but to show them that the Catholic Church alone can purify and realise their aspirations. They simply do not know, for instance, that Leo XIII has denounced in terms as strong as they themselves are likely to use, the greed and self-seeking which have laid upon the working classes "a yoke little better than slavery itself."

Now there are certain leading features of the modern labour unrest which, though their expressions may be crude and exaggerated, we recognise as the true lineaments of the Christian spirit. Its passion for fair treatment and for liberty; its resentment at bureaucratic interferences with family life; its desire for self-realisation and opportunities of education; above all, its conviction that persons are of more value than property,—these

surely give us points of contact and promise a sympathetic welcome to our message.

We have only to show what is involved in these excellent ideals, for which we ourselves have laboured and suffered—how there can be no rights without duties, how liberty implies responsibility, how suicidal is class war, how the Commandments of God are not only an obligation but a protection for man.

If we review the main principles of Catholic social teaching we shall observe how many of the utterances of "modern unrest" are merely exaggerated or confused statements of those very principles: and since, as has been truly said "the Catholic Church is not afraid of enthusiasm" we should not find it hard to put before the most ardent their own ideals, in a more coherent and satisfying form than they could do for themselves.

If they take their stand upon the dignity of man, whether rich or poor, we can show them how every human being, created by God and redeemed by Christ, has a much greater dignity than they had dreamt of. If they claim for every human being a right to a share in the fruits of the earth, a right to live a life worthy of man, we endorse that claim with divine sanctions. If they protest against industrial insecurity and the concentration of capital in a few hands, we point out how they are suffering from the blow aimed at the Catholic Church in the 16th century. If they have had a hard fight to establish the right of association in

Trades Unions, it was because the Catholic voice had been silenced in the land. If their instinct for education and self-realisation has been stirred, it is but the awakening of an instinct developed among the people in Catholic days before our Universities and secondary schools were diverted from their original purpose.

When once people come to see that we share their aspirations they will be more ready to listen when we show them what those aspirations involve. They will learn to distrust false prophets and specious theorists. They will understand how might is not right; how society is not a conglomeration of warring atoms, but a brotherhood; how the family, which is the bulwark of liberty, would be injured by the introduction of divorce or the weakening of parental authority; how property has its rights, however much those rights may have been exaggerated; that cordial co-operation among all classes of society is necessary if their ideals are to be realised.

Understanding all these truths as parts of one Christian scheme of life, may we not hope that the people of this country will come to have a new conception of what Christianity means? Finding a guide whom they can trust in the complex social problems of to-day, will they not examine the claims of the Catholic Church to guide them in those religious perplexities which, under the pressure of war, they are beginning to feel?

If, then, it be true that there are many ears open

to receive our voice, should we Catholics remain apathetic at this critical moment? The opportunity may never come again. If we stand aside from the social movements of the day, they will go forward without us, and our message may never be delivered. Can we face such a responsibility when we remember the fate that must overtake a country which has abjured Christian teaching? Pope Leo XIII has described it to us in his letter on *The Duties of Christians as Citizens:*

> "Nations and even vast empires themselves cannot long remain unharmed, since, upon the lapsing of Christian institutions and morality, the main foundation of human society must necessarily be uprooted. Force alone will remain to preserve public tranquillity and order; force, however, is very feeble when the bulwark of religion has been removed; and, being more apt to beget slavery than obedience, it bears within itself the germs of ever increasing troubles. The present century has encountered notable disasters: nor is it clear that some equally terrible are not impending. The very times in which we live are warning us to seek remedies there where alone they are to be found —namely, by re-establishing in the family circle and throughout the whole range of society, the doctrines and practices of the Christian religion. In this lies the sole means of freeing us from the ills now weighing us down."

Catholics who have rallied with such splendid patriotism to the defence of the country will, we are confident, labour no less generously to re-establish that country on a Christian basis, to seize the opportunities and avert the dangers of the present social unrest.

There is a place for every man and woman in this work. In the words of Leo XIII:

> "Civil society, no less than religion, is imperilled; it is the sacred duty of every right-minded man to be up in defence of both the one and the other." (*The Condition of the Working Classes.*)

In earnest prayer, in the frequentation of the Sacraments, and in the example of a good Catholic life we place our chief confidence. But with these we must combine a real understanding both of present social conditions and tendencies, and of the principles which will enable us to deal with them aright.

The experience of the past few years has shown how much may be done by the formation of social study circles among Catholics of all classes. By this method, far more than by attendance at occasional lectures or by desultory reading, the student obtains a real grasp of modern problems and the principles underlying them, and is able to exercise a marked influence on local opinion. Such study circles may well be organised among Catholic women also, who will now have the respon-

sibility of the vote and take a more prominent part in public life. It is too much to expect a busy, overburdened priest to undertake in all cases the entire guidance of such study circles: but the clergy can encourage their formation and be ready to advise when occasion arises.

Again, we have the singularly effective instrument of Catholic social literature. Admirable Catholic text books and manuals are now available, dealing both with general principles and specific problems, and every effort should be made to give them as wide a circulation as possible, among Catholics and non-Catholics alike.

Of great importance, too, are those general Catholic organisations, such as the Catholic Federations, the Catholic Young Men's Society, and the Catholic Women's League, which aim at bringing together all Catholics, irrespective of their political views or social circumstances, upon the common platform of Catholic public life. The strengthening of their respective Branches would enable us not only to forward Catholic interests and to protect religious liberties, but to set before the country in an effective way those Christian principles by which alone can be secured the orderly welfare of a free people. The work of such associations is intended to be constructive. Their aim is not merely to counteract false principles or to protest against injustice, but to build up, positively, a Christian social order. Hence they should be educative, and their members

should fit themselves by assiduous study for the task of enlightening others.

Finally, we should co-operate cordially with the efforts which are being made by various religious bodies to remedy our unchristian social conditions. Without any sacrifice of religious principles, we may welcome the support of all men of good will in this great and patriotic task. Already, certain important Christian organisations have been occupied in the endeavor to build up a common platform of social reform. Such efforts certainly deserve all the help, guidance and co-operation that we can afford them.

3.

Such then is the task, such the aim that we desire to place before you, that you may consider it in God's presence during the coming season of Lent. Never has a greater responsibility been given to the Catholics of these lands than at the present time. We have it in our power to render to our fellow-countrymen, to the Nation, to the Empire, services of immense value for the common well-being, no less than for the salvation of innumerable souls.

The ultimate end of Nation and Empire, as of the individuals that compose them, is to give glory to God, and to promote that glory by aiding and not checking men in the fulfilment of the purpose for which God made them.

So long as the teaching of the Catholic Church embodied the religious sentiments of the English people, this ideal was never deliberately set aside; and the religious edifices that grew up in the midst of a very sparse population, with the charitable and educational purposes which they once sheltered, are an abiding witness to what our forefathers accepted as principles of life and conduct.

Externally and superficially in our social structure, in the Government and Constitution of the Empire, the old order has not wholly disappeared. The recognition of God's part and place in civil ruling is less obliterated than in most other nations. But for nearly four hundred years the action of the vivifying spirit that once animated rulers and ruled alike, has grown gradually weaker, and not so long ago seemed doomed to entire failure. God is now again, in His mercy, out of the very horrors of war, showing us how we may retrace our steps and rebuild the commonwealth on the teaching given to all generations for their healing in the Gospel of Jesus Christ, His Son.

We are once more reminded by the voice of the Catholic Church—that we, in our turn, may remind others who, perchance, may never have heard, or hearkened to, that voice—that there is no safety for the individual, or for society, except in the teachings of Christ, our Lord.

Each man receives from his Creator freedom to attain the end for which he was created. He has a right to a true human life, and to the labour

whereby, materially, that life may be maintained; and to that labour is due a wage proportionate at least to the maintenance of such true human life. In the same way he is entitled to have and to retain property as his own personal possession, and at the same time it is his duty to render to the society of men in the midst of which he lives, the service and obedience without which all corporate existence would be impossible.

In like manner Christ teaches us the sanctity and inviolability of family life; the diversity of the gifts that man receives, with the consequent inevitable difference in position, learning, acquirements and possessions which has ever characterized, and must always characterize the members of the human race; and the mutual dependence which must exist between all ranks of society, if God's purpose is to be fulfilled.

If these things be remembered, if they be accepted as the basis of that re-building of our public life and government, then may we look forward with confident hope for the future. If they be forgotten, still more if they be deliberately set aside, greater calamity will come upon us than any war could inflict.

It is part of your mission, dear Reverend Fathers, to bring these matters clearly and plainly before your flocks, so that they may exercise any influence that they possess in accordance with the social teaching of Christ and His Church, and be the messengers to others outside the flock of what

the Church actually teaches on these vitally important subjects. In accomplishing this mission much use should be made of the excellent publications of the Catholic Social Guild, which is ever ready to render aid in making known the sound principles which must underlie all true social reform.

May Our Divine Master, ever kind and considerate to rich and to poor, to the learned and to the simple, and to all who seek Him with single heart, be your Guide and Teacher. May His holy Mother, honoured once throughout this realm of England as its Queen by right divine and by the people's choice, be with us as we learn again the lessons that He alone can teach. May the whole nation take the lesson to heart, so that out of the sorrows and bitterness and tragedy of this time of war a new England may be built up which will give to God all the things that are God's, and to the commonweal all that both society and the individual may justly claim.

II.

1. As it is now so difficult to procure definite kinds of food, we dispense the faithful from the law of fasting until further notice. Abstinence is to be observed on Ash Wednesday and Good Fri-

day; and we earnestly exhort the faithful, without thereby imposing any obligation, to do their utmost to abstain from flesh-meat on all Fridays throughout the year. With still greater earnestness we exhort them to follow strictly the advice and regulations issued by the Government in the matter of food, and to make it their duty to offer to God, in a spirit of true Christian mortification, the self-sacrifice which such observance involves. They will in this way sanctify Lent in accordance with the mind and teaching of the Church, even if they are unable to keep in every detail the letter of the rules which prevail in ordinary times.

2. The need of almsgiving was never greater, and we beg you to make it possible for us to meet the many demands which yearly reach us, by contributing generously to the special LENTEN ALMS, which are to be placed in the Box ordered to be set apart for that purpose in every Church. We beg God to reward you for your gifts.

3. The collection on Quinquagesima Sunday is for the *Westminster Diocesan Education Fund* and for the Reformatory, Industrial, Poor Law, and Special Schools which this Fund maintains. We desire the Clergy to bring home to you the needs of this great organization and the more urgent claims which it has upon your charity this year.

May the blessings of God be with you all in the name of the Father, and of the Son, and of the Holy Ghost.

PASTORAL LETTER:

Given at Westminster on Septuagesima Sunday, in the year of Our Lord nineteen hundred and eighteen, and appointed to be read in all the Churches and Chapels of our Diocese on Quinquagesima Sunday, on which day the usual Collection is to be made.

FRANCIS CARDINAL BOURNE,
ARCHBISHOP OF WESTMINSTER.

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